

*Mr. Leckie*

THE LATTER-DAY SAINTS

The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—Rev. ii. 7.

No. 20—Vol. XIV.

Saturday, July 10, 1852.

Price One Penny.

## HISTORY OF JOSEPH SMITH.

(Continued from page 298.)

On the 27th of December I received the following:—

*Revelation, given December 27th, 1832.*

Verily, thus saith the Lord unto you, who have assembled yourselves together to receive His will concerning you: Behold, this is pleasing unto your Lord, and the angels rejoice over you; the alms of your prayers have come up into the ears of the Lord of Sabaoth, and are recorded in the Book of the names of the sanctified; even them of the celestial world. Wherefore, I now send upon you another Comforter; even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.

This Comforter is the promise which I give unto you of eternal life; even the glory of the celestial kingdom; which glory is that of the Church of the First-born; even of God the holiest of all, through Jesus Christ His Son: he that ascended up on high; as also he descended below all things; in that he comprehended all things, that he might be in all, and through all things; the light of truth; which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof: even the earth upon which you stand.

And the light which now shineth, which

giveth you light, is through Him who enlighteneth your eyes, which is the same light which quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space; the light which is in all things; which is the law by which all things are governed: even the power of God who sitteth upon His throne, who is in the bosom of eternity, who is in the midst of all things.

Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body are the soul of man. And the resurrection from the dead is the redemption of the soul: and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it. Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it for ever and ever; for, for this intent was it made and created; and for this intent are they sanctified.

And they who are not sanctified through the law which I have given unto you; even the law of Christ, must needs inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory: and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory: he who cannot abide the law

of a telesstial kingdom, cannot abide a telesstial glory: therefore he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.

And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it: for notwithstanding they die, they also shall rise again a spiritual body; they who are of a celestial spirit, shall receive the same body which was a natural body; even ye shall retain your bodies, and your glory shall be the glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive the same, even a fulness; and they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fulness: and also, they who are quickened by a portion of the telesstial glory, shall then receive of the same, even a fulness: and they who remain, shall be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same: that which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willet to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment. Therefore it must remain filthy still.

All kingdoms have a law given; and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds, also, and conditions.

All beings who abide not in those conditions, are not justified; for intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and claimeth her own; justice continueth her course, and claimeth her own; judgment goeth before the face of Him who sitteth upon the

throne, and governeth and executeth all things; He comprehendeth all things, and all things are before Him, and all things are round about Him; and He is above all things, and is through all things, and is round about all things; and all things are by Him, and of Him; even God, for ever and ever.

And again, verily I say unto you, He hath given a law unto all things, by which they move in their times, and their seasons; and their courses are fixed, even the courses of the heavens and the earth; which comprehendeth the earth and all the planets; and they give light to each other in their times, and in their seasons, in their minutes, in their hours, in their weeks, in their months, in their years: all these are one year with God, but not with man.

The earth rolls upon her wings; and the sun giveth his light by day, and the moon giveth her light by night; and the stars also give their light as they roll upon their wings, in their glory, in the midst of the power of God. Unto what shall I liken these kingdoms, that ye may understand? Behold, all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in His majesty and power. I say unto you, he hath seen Him: nevertheless, he who came unto his own was not comprehended. The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when ye shall comprehend even God; being quickened in Him, and by Him. Then shall ye know that ye have seen me, that I am, and that I am the true light which is in you, and that you are in me, otherwise ye could not abound.

Behold, I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field, to dig in the field;—and he said unto the first, Go ye and labour in the field, and in the first hour I will come unto you, and ye shall behold the joy of my countenance: and he said unto the second, Go ye also into the field, and in the second hour I will visit you with the joy of my countenance: and also unto the third, saying, I will visit you: and unto the fourth, and so on unto the twelfth.

And the lord of the field went unto the first in the first hour, and tarried with him all that hour, and he was made glad with the light of the countenance of his lord; and then he withdrew from the first that he might visit the second also, and the third, and the fourth, and so on unto the twelfth; and thus they all received the light of the countenance of their lord: every man in his hour, and in his time, and in his season; beginning at the first, and so on unto the last; and from the last unto the first, and from the first unto the last; every man in his own or-

der, until his hour was finished, even according as the lord had commanded him, that his lord might be glorified in him, and he in him, that they might all be glorified.

Therefore unto this Parable will I liken all these kingdoms, and the inhabitants thereof; every kingdom in its hour, and in its time, and in its season; even according to the decree which God hath made.

And again, verily I say unto you, my friends, I leave these sayings with you, to ponder in your hearts, with this commandment which I give unto you, that ye shall call upon me while I am near; draw near unto me, and I will draw near unto you; seek me diligently, and ye shall find me; ask, and ye shall receive;—knock, and it shall be opened unto you: whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you; and if ye ask any thing that is not expedient for you it shall turn unto your condemnation.

Behold, that which you hear is as the voice of one crying in the wilderness; in the wilderness, because you cannot see him:—my voice, because my voice is spirit; my spirit is truth; truth abideth and hath no end: and if it be in you it shall abound.

And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things. Therefore, sanctify yourselves, that your minds become single to God, and the days will come that you shall see Him: for He will unveil His face unto you, and it shall be in His own time, and in His own way, and according to His own will.

Remember the great and last promise which I have made unto you: cast away your idle thoughts and your excess of laughter far from you; tarry ye, tarry ye in this place, and call a solemn assembly, even of those who are the first labourers in this last kingdom, and let those whom they have warned in their travelling, call on the Lord, and ponder the warning in their hearts which they have received, for a little season. Behold, and lo! I will take care of your flocks, and will raise up Elders and send unto them.

Behold, I will hasten my work in its time: and I give unto you who are the first labourers in the last kingdom a commandment, that you assemble yourselves together, and organize yourselves, and prepare yourselves, and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean: that I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation; that I may fulfil this promise, this

great and last promise which I have made unto you, when I will.

Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently, and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the Gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven, and in the earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

Behold I send you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbour. Therefore, they are left without excuse, and their sins are upon their own heads. He that seeketh me early shall find me, and shall not be forsaken.

Therefore, tarry ye, and labour diligently, that you may be perfected in your ministry, to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law, and seal up the testimony, and to prepare the Saints for the hour of judgment which is to come; that their souls may escape the wrath of God, the desolation of abomination, which awaits the wicked, both in this world, and the world to come. Verily I say unto you, let those who are not the first Elders, continue in the vineyard, until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation.

Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord come, for not many days hence and the earth shall tremble, and reel to and fro as a drunken man, and the sun shall hide his face, and shall refuse to give light, and the moon shall be bathed in blood, and the stars shall become exceedingly angry, and shall cast themselves down as a fig that falleth from off a fig tree.

And after your testimony cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the



ground; and shall not be able to stand. And also cometh the testimony of the voice of thunders, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, Prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come; behold, and lo, the Bridegroom cometh, go ye out to meet him.

And immediately there shall appear a great sign in heaven, and all people shall see it together. And another angel shall sound his trump, saying, That great Church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the Saints of God, that shed their blood; her who sitteth upon many waters; and upon the islands of the sea; behold she is the tares of the earth, she is bound in bundles, her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it.

And there shall be silence in heaven for the space of half an hour; and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled; and the Saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet Him. And they who have slept in their graves shall come forth; for their graves shall be opened, and they also shall be caught up to meet Him in the midst of the pillar of heaven: they are Christ's, the first fruits: they who shall descend with Him first, and they who are on the earth and in their graves, who are first caught up to meet Him; and all this by the voice of the sounding of the trump of the angel of God.

And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at His coming; who have received their part in that prison which is prepared for them, that they might receive the Gospel, and be judged according to men in the flesh.

And again, another trump shall sound, which is the third trump: and then cometh the spirits of men who are to be judged, and are found under condemnation: and these are the rest of the dead, and they live not again until the thousand years are ended, neither again until the end of the earth.

And another trump shall sound, which is the fourth trump, saying, These are found

among those who are to remain until that great and last day, even the end, who shall remain filthy still.

And another trump shall sound, which is the fifth trump, which is the fifth angel who committeth the everlasting Gospel, flying through the midst of heaven, unto all nations, kindred, tongues, and people; and this shall be the sound of his trump, saying to all people, both in heaven and on earth, and that are under the earth; for every ear shall hear it, and every knee shall bow, and every tongue shall confess, while they hear the sound of the trump, saying, Fear God, and give glory to Him who sitteth upon the throne, for ever and ever: for the hour of His judgment is come.

And again, another angel shall sound his trump, which is the sixth angel, saying, She is fallen who made all nations drink of the wine of the wrath of her fornication; she is fallen! is fallen!

And again, another angel shall sound his trump, which is the seventh angel, saying, It is finished! it is finished! the Lamb of God hath overcome, and trodden the wine-press alone; even the wine-press of the fierceness of the wrath of Almighty God. And then shall the angels be crowned with the glory of His might, and the Saints shall be filled with His glory, and receive their inheritance and be made equal with Him.

And then shall the first angel again sound his trump in the ears of all living, and reveal the secret acts of men, and the mighty works of God in the first thousandth year.

And then shall the second angel sound his trump, and reveal the secret acts of men, and the thoughts and the intents of their hearts, and the mighty works of God in the second thousandth year: and so on, until the seventh angel shall sound his trump; and he shall stand forth upon the land and upon the sea, and swear in the name of Him who sitteth upon the throne, that there shall be time no longer, and Satan shall be bound, that old serpent who is called the devil, and shall not be loosed for the space of a thousand years. And then he shall be loosed for a little season, that he may gather together his armies: and Michael the seventh angel, even the archangel, shall gather together his armies, even the hosts of heaven. And the devil shall gather together his armies, even the hosts of hell, and shall come up to battle against Michael and his armies: and then cometh the battle of the great God! and the devil and his armies shall be cast away into their own place, that they shall not have power over the Saints any more at all; for Michael shall fight their battles, and shall overcome him who seeketh the throne of Him who sitteth upon the throne, even the Lamb. This is the glory of God, and the



sanctified; and they shall not any more see death.

Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books, words of wisdom: seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomes may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.

Therefore, cease from all your light speeches; from all laughter; from all your lustful desires; from all your pride and lightmindedness, and from all your wicked doings. Appoint among yourselves a teacher, and let not all be spokesmen at once; but let one speak at a time, and let all listen unto his sayings, that when all have spoken, that all may be edified of all, and that every man may have an equal privilege.

See that ye love one another; cease to be covetous; learn to impart one to another as the Gospel requires; cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated: and above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace: pray always, that you may not faint until I come: behold, and lo, I will come quickly, and receive you unto myself. Amen.

And again, the order of the house prepared for the presidency of the school of the Prophets, established for their instruction in all things that are expedient for them, even for all the officers of the Church, or in other words, those who are called to the ministry in the Church, beginning at the highest Priests, even down to the Deacons; and this shall be the order of the house of the Presidency of the school: He that is appointed to be President, or teacher, shall be found standing in his place, in the house, which shall be prepared for him. Therefore, he shall be first in the house of God,

in a place that the congregation in the house may hear his words carefully and distinctly, not with loud speech; and when he cometh into the house of God, (for he should be first in the house; behold this is beautiful, that he may be an example.)

Let him offer himself in prayer upon his knees before God, in token or remembrance of the everlasting covenant, and when any shall come in after him, let the teacher arise, and with uplifted hands to heaven! yea, even directly, salute his brother or brethren with these words:—

Art thou a brother or brethren? I salute you in the name of the Lord Jesus Christ, in token, or remembrance, of the everlasting covenant, in which covenant I receive you to fellowship in a determination that is fixed, immovable, and unchangeable, to be your friend and brother, through the grace of God, in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, for ever and ever. Amen.

And he that is found unworthy of this salutation, shall not have place among you; for ye shall not suffer that mine house shall be polluted by them.

And he that cometh in and is faithful before me, and is a brother, or if they be brethren, they shall salute the President or teacher with uplifted hands to heaven with this same prayer and covenant, or by saying Amen, in token of the same.

Behold, verily I say unto you, this is a sample unto you for a salutation to one another in the house of God, in the school of the Prophets. And ye are called to do this by prayer and thanksgiving as the Spirit shall give utterance, in all your doings in the house of the Lord, in the school of the Prophets, that it may become a sanctuary, a tabernacle of the Holy Spirit to your edification.

And ye shall not receive any among you, into this school, save he is clean from the blood of this generation: and he shall be received by the ordinance of the washing of feet; for unto this end was the ordinance of the washing of feet instituted.

And again, the ordinance of washing feet is to be administered by the President, or presiding Elder of the Church. It is to be commenced with prayer; and after partaking of bread and wine he is to gird himself, according to the pattern given in the thirteenth chapter of John's testimony concerning me. Amen.

(To be continued.)

THE Roman police oppose, by all means, the introduction of foreign journals into the Pontifical dominions. The English papers are charged like letters, and made to pay in proportion to their weight. The *Times* sometimes costs, 6f., 7f., and 8f. a number.—*News of the World*.

## TRUTH AND SALVATION.

*(From the Deseret News.)*

Our subject is Truth; our object Salvation. Disinterested benevolence constitutes no part of the composition of the righteous; but they have an interest in all they see, hear, feel, taste, or handle. And what is that interest? To shun the evil and grasp the good. For what purpose? That in the end they may attain to salvation.

Many ignorant and self-righteous persons, who know not God, and obey not His Gospel, think they must be so holy as not to have any interest in benevolence, faith, hope, charity, obedience, and consequently in salvation. With such, at present, we have little to do; for if one person can be so benevolent as not to have any interest in the object of his pursuits and exertions, another, yes, every other person may be equally benevolent, on the same principle; and no person that ever did, does now, or ever will live on the earth or in the heavens, will ever receive a particle of good through a universe filled with such benevolence; it is disinterested, and no one can have any interest in it, either for good or evil.

This, then, is the object and design of truth—to promote salvation. Give men every other good that can be named, and deny them salvation, and what would be their situation? Miserable, miserable in deed, and in the extreme! What is salvation? *Happiness!* Can a man truly be said to be saved while he is perfectly miserable? On no other principle, only that he is saved from happiness. Who possesses such a salvation? Lucifer and his followers. Who desires such a salvation, and would rush to its embrace for its own sake? No one; the Devil himself despises it, and is sorry that he ever enlisted in it, and so will be every one who joins his standard.

But of what consists the salvation that the Saints are seeking after? *Happiness*, here and hereafter. But if happiness is the great object and end of their desires and existence, why do they look so earnestly after truth, and seek so ardently to become holy, even as God is holy? Because our Heavenly Father has wisely ordained that truth, made manifest through a holy or God-like life, is the only means by which true, enduring, and celestial happiness can ever be attained by intelli-

gent beings like men, in probation and agency.

What is it that the Saints want saved? Their souls. What constitutes the soul of a Saint? His *spirit and body*. But cannot the spirits of the Saints be perfectly happy, and be saved without their bodies? No! If they could, why did they ever condescend to agree and covenant with their Eternal Father in the heavens to come to this earth for the sake of getting a body? For if the spirit, when it leaves this mortal body at death, for a little season, could secure a perfect salvation, without a resurrection and reunion with the body, (as Mr. Andrew Jackson Davis, the clairvoyant, represents) that same spirit might have been equally happy without ever having a body, just as it was when it came from the heavens to get a body; and this would prove that a spirit can be just as happy as a soul, and that the creation of this earth, for the purpose of originating bodies for the spirits before born in the heavens, was a work of supererogation and folly of the Eternal Father, which we do not choose to attribute to the God we worship.

God made man in His own image. What constitutes that image? A spirit and body; just what was manifest when God walked, talked, and ate with Adam, Enoch, Abraham, and others; and as God had got His resurrected body, the Saints, to continue their likeness to their Heavenly Father, must go on to perfection, even to the getting of their resurrected bodies, or they will never be prepared for a celestial residence with the resurrected body of their Heavenly Father, and of His Son Jesus Christ, who has also risen and taken his body, and with him the Saints who died before him, and had received of the Holy Priesthood.

But why is it that all the clairvoyants and mesmerizers of the nineteenth century deny the resurrection of the body? Because their vision is obscure, dark, and limited, and they have not the power or ability to look into the dwelling of the Gods and resurrected Saints; and when a clairvoyant sees and converses with a spirit from "the spirit world," he sees a spirit only, for the spirits he holds converse with, have never received their resurrected bodies, neither can they for a long time

yet to come; they must wait their turn after the first resurrection, for they received not the Holy Priesthood while on the earth, consequently are not entitled to its blessings and privileges, a portion of which consists in having a part in the first resurrection.

Those who attained unto the Holy Priesthood on the earth, in different dispensations, from the days of Adam to Jesus, are the ones who have, with Jesus, received their resurrected bodies, and like him are dwelling in their own dominions, and are governed by the laws specially designed for them, and such as are appropriate to their spheres of action; which laws forbid their manifesting themselves to men on the earth, only to such as have received of the like Priesthood with themselves; with the exception of the opening of a dispensation, after the Priesthood had been taken from the earth, as it was shortly after the death of Peter, who, in process of time, manifested himself to Joseph Smith, for the purpose of conferring on Joseph the same Priesthood; that the blessings thereof might again be realized by all the inhabitants of earth who were willing to receive it, as in former dispensations.

Since the Priesthood has been fully restored, it is the business of men who have received that Priesthood, to minister therein for the children of men; consequently there is no need for the ancients, who held the same Priesthood, to continue to minister in their office on the earth; they have done their work and retired behind the veil, and are resting in the enjoyment of their resurrected bodies, which it is not their privilege to show to wicked men; and if a wicked man should once behold the glory of a resurrected body, he would die in its presence. And if a clair-

voyant, or mesmerizer, or any man not having the Holy Priesthood should say that he had seen the glory of a resurrected body, and yet lives, his assertion would be a contradiction of truths; but as no clairvoyant is permitted by the celestial law to converse with or see a personage who held the Priesthood on the earth, and who has got his resurrected body, he very naturally concludes there is no resurrection of the body, and consequently publishes his false conclusions for certain facts or truths. And this is prominently one of those items referred to by an ancient Apostle, when he gave the intimation that deceivers would arise in the last days, who would, if possible, deceive the very elect; but this cannot be, for the Saints who have received of the Holy Priesthood know of the power of the resurrection of the body, which is to be re-united with the spirit, to constitute an endless soul; and they are exerting themselves to prepare fonts and temples, wherein to administer for the living and the dead, that the blessings of this power may not be lost to those who are and who have been on the earth, with honest hearts.

We did not commence to write for or against clairvoyance or mesmerism; it is a subject we think little of, and care less for; and any person who can be deceived by such a mess of hotch-potch, of truth and falsehood, as we have seen combined in the authors we have noticed, is not fit for the Kingdom of Heaven; and if any one chooses to believe a lie, and inherit thereby a lower kingdom, after we have had the privilege of telling him the truth, he is just as welcome to his low place as he would have been to a high one, if he would but have believed the truth and accepted it; our garments are clear of his blood; he is his own agent for life or death.

## THE INTEROCEANIC CANAL THROUGH NICARAGUA.

(From the New York Herald.)

It now appears that very little further delay will occur in the carrying out of this grand project—certainly the greatest undertaking of either ancient or modern times, when its future results are considered. The prospect of a commercial intercourse with the eastern shores of Asia, and the growing importance of the Pacific coast, the gold fields of Australia

—we may, perhaps, say of the Pacific—all combine to render this canal a matter of actual necessity to the commercial nations of both the Old and New Worlds; and the present is the time for its commencement and speedy consummation. We are glad, therefore, to reflect that the preliminary arrangements, so far as regards treaties with foreign powers and



agreements with capitalists, have been entered into, and that the almost only remaining step is the obtaining of contracts for the mechanical execution of the work. Commissioners are about to proceed to London to consummate the arrangements with the capitalists there who have agreed to undertake the matter in conjunction with our capitalists; and no doubt, upon their return, the work will be begun in right good earnest, and the sooner it is completed so much greater will be the advantages to all parties, as the present and future aspect of commercial affairs in the neighbourhood testifies. There must be no unnecessary delay. Valuable as California is, we shall thereby greatly enhance it; and what with our future commercial relations with Japan, Australia, and the islands of the Pacific, we shall arrive at a high pitch of prosperity. To reap a share of the profits arising from a more facile European route to the East Indies, and to keep pace with us in grasping the most valuable portion of the commerce of the world, is undoubtedly the interest of Europe—especially of England; and hence the disposition and anxiety, on her part, to assist in what she cannot prevent, and to keep herself on a level with the vast and continually increasing power of the United States.

The difficulties to be encountered, and the amount of capital to be invested, sink into nothingness when compared with the universal and eternal—that is, as long as the world lasts—advantages to be gained. If nature, in one of her freaks, has left a little slip of land, some fifteen or sixteen miles in breadth, connecting two great continents, and a barrier to important navigation, she appears to have been destined to keep pace with the growing requirements of the age, by the little resistance she has offered to the completion of this project. The River San Juan and the Lake of Nicaragua are in close contiguity—part of the former requiring but a little deepening; and the strip of land, offering no higher grade than one of forty feet, with but little or no rocky soil to encounter, would appear to have invited that progression of universal intercourse of which America was destined to be the medium. The undertaking affects the continent, not of one or two countries, but that of the world, the most valuable and glittering portion of which we have

been just taught, has yet to be opened and developed. The amount of capital required is most insignificant, when compared with what has been expended in railways in the United States and England, and other means of international transit, and from which no one denies that we have derived more than a corresponding amount of benefit.

It will be remembered, that Mr. Vanderbilt, some eighteen months since, made arrangements with English capitalists, and also on behalf of those in the United States, by whose combination thirty millions of dollars were agreed to be raised—a sum much larger than it has since been conceived will be required—and it was contemplated that in four years the canal would be completed; and all parties concurred that at moderate tolls a dividend of ten per cent. would be realized; and as much as the cost of the work was under that sum, of course so much the greater would be the profits to be realized. Mr. Childs has stated that the cost will be from sixteen to twenty millions of dollars; and there is no doubt but that the stock will rise rapidly in the market, and soon command a high premium. He also states that the difficulties of construction at that time were much over-rated; that he has discovered a more advantageous route for the canal, and that, instead of an elevation of four hundred and eighty-seven feet, there is only one of forty-eight feet, and that the greater part of the river San Juan is navigable.

Equitable arrangements have been made between the American and English stockholders, by the agreement of October, 1850, regarding their personal interests, and the Clayton and Bulwer treaty has settled any national difficulties; therefore the most difficult part of the ground has been got over.

The Commissioners, accompanied by Mr. Childs and his acceptable information, now proceed to London, to lay before the English stockholders the surveys, plans, and estimates for carrying on the work, as to which, as the interests of all parties are identical, there is little chance of dispute, and we shall therefore expect that upon their return, in a few weeks, the "first sod" will be turned up in the due course of construction of this great undertaking, and that its completion will be hurried on with all possible speed.

**The Latter-day Saints' Millennium Star.**

SATURDAY, JULY 10, 1852.

**SPREAD OF THE GOSPEL.**—It is with peculiar pleasure that we present to our readers the cheering intelligence from France and Hindoostan, and we feel assured that the communications from Elders Bolton and Willis will cause the hearts of the Saints in these lands to bound with joy, and constrain them to render all praise and thanksgiving to the Great Jehovah who reigns in the heavens, and does as it pleases Him among the inhabitants of the earth. Verily His eye is upon the nations, and His hand stretched out over them, to feel after the sons and daughters of Israel, and to bring them from their low, degraded, and scattered condition to a knowledge and realization of the blessings enjoyed by their forefathers.

Whilst the majority of mankind are running wild after gold, politics, false religions, or the lust of the flesh and the eye, turning their backs upon God, and heaven, and the realities and glories of eternal life, the Elders of Israel are striving with all their souls, with faith, and prayer, to stem the tide of apostacy, and to reconcile the world unto God before His terrible judgments shall sweep through the earth, cut off hope, and lay the wicked low in the icy arms of death.

A few weeks ago the work of the Lord in France appeared to be hedged up on all sides by insurmountable difficulties, and opposing circumstances displayed themselves on every hand. But the Lord has been merciful to the honest in heart in that great nation, and has answered the prayers and supplications of His Saints, by softening the hearts of those in authority, so that the Elders have now the privilege of speaking from the abundance of their souls of the good work of the Lord, and of blowing the Gospel trumpet as a warning to the people that the end of the present state of things is nigh at hand.

The tidings of salvation are also spreading and taking root with a marvellous rapidity in Hindoostan, that declares unmistakably that the Lord works mightily with His servants, and that His spirit is shed abroad in the hearts of the people, preparing them to receive the message of the heralds of the Gospel, although the most absurd stories that the friends of the enemy of souls can invent, are most industriously circulated to prejudice the minds of all who will give heed to them against the truth.

We feel more than ever that the Lord will make a short work in the earth now that he has begun to exert His might and show forth His power. Yea, behold, now is the accepted time, now is the day of salvation for the children of men, while the arm of vengeance is stayed, and the wrath of God against the abominations which are committed on the earth, is kindled but a little. Awake! O ye inhabitants of the earth, and know that the Lord is God, that He has spoken again from the heavens and will be obeyed. Awake! and repent of your sins, and turn to the Lord, the God of Israel, and receive the washing of baptism for the remission of your sins, and the laying on of hands for the Gift of the Holy Ghost. Awake! and claim by faith and righteousness, the "rights of man" at the hand of God, even the blessings of revelation direct from the eternal worlds in dreams, and visions, and visitations of angels, and the keys of knowledge and intelligence, power and salvation, by the Holy Priesthood of the Son of God, even the High Priesthood of Melchisedec.

**NOVA SCOTIA MISSION.**—We have also just received a letter, bearing date June 8th, from Elder J. W. Crosby, who is on a mission to Nova Scotia, &c. Elder Crosby

has baptized a number into the Church, and reports that the prospects are very cheering for a good work in the British Provinces, having many more calls for preaching than he can fulfil. He wished to be remembered very kindly to the English Saints.

### CHEERING PROSPECTS OF THE FRENCH MISSION—FIFTEEN BAPTIZED.

EXTRACTS OF A LETTER FROM ELDER CURTIS E. BOLTON.

257, Rue St. Honoré, Paris, June 14, 1852.

Dear Brother Samuel W. Richards,— It is beyond the power of the English language to make known the difficulties attending this mission. But God be praised, we are at last holding public meetings, and that within half a stone's throw from the office of the Commissary of Police. We commenced on Sunday, the 6th instant. Yesterday was our second day of meeting. We have a little hall, or rather a slight building of lath and plaster put up at a trifling cost, as a workshop for making little steel beads for purses. The building is away back, out of sight and hearing from the street, and we intend to work there quietly and leisurely until government becomes a little acquainted with us, with our doctrines, &c. Several speak of baptism next Sunday; I do not know how many, but I believe three or four.

It is beyond my power to describe to you the profound humility and gratitude I feel to my Heavenly Father for this answer to my incessant prayers and labours. This is one good long stride a-head; and I pray night and day that we may never lose one inch of it by any imprudence. I live in prayer, I live in the spirit of my God. I feel daily that His hand is over and around me, banishing from me everything that might harm me, and slowly and gradually, but steadily and surely working with me to give me a firm foothold in this stronghold of Satan. I feel to glorify God; I feel as though the dark moment before morning was past. Four weeks ago I was in deep affliction, surrounded by darkness, and not a glimmer of light a-head; no hope of permission from government to hold public meetings. All at once the whole of this has disappeared. The bright warm sun of prosperity has begun to cast its mellow tints in advance; the dawn of day is appearing. God be thanked—I have public meetings. I have baptized fifteen the past three

weeks, and, besides those now in readiness, many more are preparing. My heart is glad; my soul is filled; I weep tears of joy for this moment of bliss; and may God grant that these things may continue, and that no power may be permitted to make them cease, until the work is done in France. In such a moment I feel repaid for all the arduous toils and privations of the past in reaching this point; and when I see the good God permits me to do, and the infinity of work that yet remains to be done in the earth, all desire to recross the Atlantic is for the moment banished from my mind, and I only desire to wear out my body in carrying this Gospel to those who are now without it, but who are waiting for it, praying for it, and will carry it out when they receive it, until the news is spread over the whole earth, and the reign of peace commenced.

One of the preachers of I-don't-know-what doctrine, denomination, or sect, named Paul Burnier, tried to have me imprisoned a few days since. About fifteen or twenty years ago there were great revival meetings held in Paris, and this Paul Burnier was one of the preachers. Quite a number of persons became deranged under the preachings at that time, among the rest, a man Junod, who otherwise bears the reputation of being a just, upright, virtuous, trusty man. I baptized his sister, and her husband, last October, and they are first-rate, true-hearted, Latter-day Saints. This sister having spoken much and often to him on the Gospel, he finally became convinced of the truth, and ardently desired baptism. He then came to see me; I saw in him a methodist, falling-down spirit, and told him so, and that it was a spirit of confusion, of the devil, and was trying to destroy his body. He told me it was his desire to get rid of this spirit, and that he looked forward to his obedience to the ordinances of the Gospel for deliverance



from this evil spirit, and begged earnestly for baptism. I consented, recollecting what a worthless infidel I had been before I was baptized, and knowing that God had all power, and that His servants through faith could do much, I baptized him; he was sane, and rejoiced much, and when he left us he was happy, and not even excited. In the evening Junod's wife, and two other sisters, commenced to use the most abusive language towards him, called him all manner of names (they are members of the conventicle of Paul Burnier) and finally drove the man crazy; but it was only a sullen stupid madness. He declared that if this Gospel was not true, there was no truth on the earth, the Bible was false, and there was no God; and in the evening, in a fit of despair, he burnt his Bible, and "Book of Mormon," and every other religious book he had. The next morning these women coaxed him into a carriage, telling him they were going to be baptized; and thus they took him to the madhouse. He himself went for the carriage, and hired it. When they arrived at the madhouse, the secret came out that he had been there five times before, of which his wife, to whom he had been married only seven or eight months, knew nothing.

Early the day before these three women took Junod to the Asylum, they called upon Paul Burnier for counsel in the matter. Burnier told them to try to find a doctor who would give a certificate that Junod was crazy, and that it was the baptism that made him so, and then to go to the Commissary and get out a warrant, and have me siezed and put in prison. Off these poor creatures started, and spent several hours in hunting me up, but could not find my address, though any one of their Christian (?) friends

could have given it them: even Burnier himself knows it. At about half-past three they found my address, at a brother's, who did not know them. When they obtained the address they did not use it, so far as I know, for my room was only fifteen minute's walk from where they obtained my address, and I had not stirred from it all day until a quarter-past five o'clock, and then I went direct to that same brother's. While I was there, talking over the matter, Junod came in rather excited, and complained of the treatment he underwent from his wife and two sisters, and burst into tears. After a little, the brother with me being an Elder, we laid hands on Junod, and he became calm. I went home with him at 6 p.m.; at 1 a.m. he burned his Bible, and a few hours after they took him to the madhouse. Burnier would have looked pretty if, at the time of the revivals I have spoken of, some of the friends of those whom his preaching sent crazy, had gone to a Roman Catholic priest, and asked advice, and the priest had told them to have Burnier taken and put in prison; what an howl he would have raised about religious persecution, and the intolerance of the Church of Rome. Yet this is what he wanted done to me! Poor creature! He don't know that there is a just God who rules in the heavens and upon the earth, and who "rewards every man according to his works." I doubt if he even *believes* it. But he will *feel* it some time or other. His vexation originated in my baptizing some of his congregation. Before I quit, I hope to baptize all the rest that are truly and honestly desirous to serve God.

Your affectionate brother in the New and Everlasting Covenant,

CURTIS E. BOLTON.

## GLORIOUS SUCCESS OF THE TRUTH IN HINDOOSTAN.

LETTER FROM ELDER WILLIAM WILLIS.

2½ Juan Bazaar St., Calcutta, May 2, 1852.

Beloved Brother in Christ,—I gladly avail myself of the present opportunity of sending you a short account of my Indian brethren, who have, since Christmas-day last, increased from six to one hundred and fifty, and, if we were to include children, we could show more than three

*hundred Indian Saints, of all sizes, colors, and languages, not to say a word about dress, and undress. I am picking up a little of both Bengalees and Hindoostanes, having baptized some scores in the Bengalee, which is the venacular tongue here among the Ryots, (farmers)*

who raise *Paddy* (rice in its rough state).

All these baptisms have rendered it necessary that I should ordain several Priests, Teachers, and Deacons; the native brethren being widely spread among the Paddy fields, within a range of twenty miles of Calcutta, in the midst of the Sectarian Missionary preserves, who are very angry on account of our intrusions, and tell their flocks that if they join us, they will become *Mussulmen*, and be obliged to have many wives, &c., and that *Joe Smith* bought three hundred thousand Mormons with the gold he found in California, &c. &c. Although they have industriously circulated these and other false statements, the people continue to join the Church, for they hear that God is with us; and I have the pleasure to add that as soon as we can visit them, there are other villages ready for the reception of the Gospel; but, as the labourers are few, and all the officers less than three months old, I am obliged to make great exertions to fulfil my town and country engagements; and travelling, where I go, is not over the smooth roads of Old England, but literally clodhopping, which is very fatiguing, under a burning sun, and very often a violent storm in the evening of wind, thunder, lightning, and rain. A few evenings ago I slept in an Indian hut, (on the floor, upon mats,) which had its neighbour blown down by the wind. There is no shamming here in relation to storms, they are *that* in the highest degree. The meetings in Calcutta are well attended; I have nearly finished a course of twelve lectures, which have roused the parsons, who have paid us several visits, and spoken and inter-

rupted our meetings, but they have been put into the newspapers (which have largely exposed the errors of "Mormonism") which has shamed them, for they never allow *brawling in their sanctum sanctorum*; but I took it very quietly, arguing on Infant Baptism, Brigham's ninety wives, &c., until they have held their peace; and when one of them questioned the fact of the Church having the gift of healing, a gentleman, not in the Church at present, who was present when a young Hindoo was healed, testified in the presence of this pious brawler and the assembled audience, that he was "quite satisfied that it was so, having been an eye-witness."

Great coldness and indifference are the characteristics of the different sects in this place, notwithstanding such enormous sums have been subscribed by the English public on behalf of missions; and within my country district there are hundreds, and for anything I know to the contrary, thousands of children without the benefit of schools. I speak from actual knowledge, after a few hasty visits.

If you think this worthy a place in the *STAR*, that is my desire; if not, simply use the following statistics, and I shall be equally well pleased:—Three Elders, 8 Priests, 9 Teachers, 8 Deacons, 122 Members. Total, 150.

Our love to all the Saints, and earnest desires for the spread of Truth, and the prosperity of Zion, in the name of Jesus. Amen.

I remain, affectionately,

Yours, in Christ Jesus,

WM. WILLIS.

President S. W. Richards.

#### VARIETIES.

A GOOD cause makes a stout heart and a strong arm.

A PROJECT is on foot to complete the carriage approaches to the Thames Tunnel.

GOLD has been found in Africa; and gold, silver, and diamonds at Mineral Point, Wisconsin, U.S.A.

CIVILITY.—If a civil word or two will render a man happy, said a French king, he must be a wretch indeed who will not give them to him. Such a disposition is like lighting another man's candle by one's own, which loses none of its brilliancy by what the other gains.

THE CARES OF THE RICH.—It has been wisely said, "There be as many miseries beyond riches as on this side of them." I have a rich neighbour who is so busy that he has no leisure to laugh. God knows that the cares that are the keys to keep these riches hang often so heavily at the rich man's girdle, that they clog him with weary and restless nights, when others sleep quietly.

WOMAN'S silence, though it is less frequent, signifies much more than man's.

OVER-EARNEST asseverations give men suspicions that the speaker is conscious of his own falsities.

A MISER having heard a very eloquent charity sermon, exclaimed, "This sermon so strongly proves the duty of almsgiving, that I have almost a mind to beg."

A CONVENTION has been agreed upon between her Majesty and the French Republic for the mutual surrender of criminals. The convention was signed at London on the 28th of May.—*London Weekly Paper*.

THE planters of Cuba have formed a contract with an English house for the importation of 8000 Chinese labourers, who will be apprenticed for eight years, and receive four dollars a month each for their services.—*Colonist of British Guiana*.

A MOVEMENT is on foot to induce the Legislature to pass a law throwing the nunneries of England open to magisterial inspection, without any previous notice. The subject is creating great interest.

CHINESE DEITIES.—The chief idol of the Chinese is called *Tien-how*, "Queen of Heaven," and *Shing Moo*, "Holy Mother," corresponding exactly with the *Regina Cæli*, and the *Sancta Dei genitrix* of Rome.—*London Weekly Paper*.

THE Queen has issued a proclamation forbidding members of Roman Catholic orders, communities, or societies, to wear the habits, perform the rites, &c., of their order, save within their usual places of worship, agreeably to the provisions of an Act of Parliament passed in the tenth year of the reign of his Majesty King George IV., for the relief of his Majesty's Roman Catholic subjects.

BLACK RAIN.—The *Kilkenny Moderator* mentions the fall of a black rain on Friday week. The rain proved, upon examination, to have been almost an inky blackness, and had all the appearance of being impregnated with soot or charcoal. In the last year of the cholera similar showers fell, and in the popular superstitions the appearance of that dreadful disease was largely attributed to this circumstance.—*Sheffield Independent*.

POWER OF IMAGINATION.—A year since, Elijah Barnes, of Pennsylvania, killed a rattlesnake in his field, without any injury to himself, and immediately after put on his son's waistcoat, both being of one colour. He returned to his house, and on attempting to button his waistcoat, he found to his astonishment that it was much too small. His imagination was now brought to a high pitch, and he instantly conceived the idea that he had been imperceptibly bitten by the snake, and was thus swollen from its poison. He grew suddenly very ill, and took to his bed. The family, in great alarm and confusion, summoned three physicians, and the usual remedies were prescribed and administered. The patient, however, grew worse every minute, until at length his son came home with his father's waistcoat dangling about him. The mystery was soon unfolded, and the patient being relieved from his imaginary apprehensions, dismissed his physicians, and was restored to health.—*New York Herald*.

EXTRAORDINARY PHENOMENON.—On Sunday morning (May 30th), about one o'clock, a most wonderful and extraordinary phenomenon appeared in a south easterly direction in the heavens, in the shape of an immense bar or rod of fire, which, though at so early an hour in the morning, drew the attention of many hundreds of persons, others than those who were in the streets, the effect being so glaring, resembling a tremendous conflagration, as to call a considerable number of people from their beds to gaze on this novel and unusual appearance in the works of nature. The object in question appeared to those on *terra firma* to be upwards of five feet in length, and two inches in breadth, and looked as though it were suspended at one end to the heavens, with the other end hanging downwards in a perpendicular position, pointing towards the earth. It was first seen about one o'clock, and remained stationary for upwards of an hour, and on its first appearance resembled an enormous mass of blood-red fire, but at intervals of a few minutes, continued changing from its bright red hue to a light yellow, or straw colour flame. After these changes took place, up to considerably past two o'clock, the brightness of the glare became somewhat dull, and gradually faded away, until the just before crimson and glaring object of attention was buried in obscurity, and the heavens assumed their previous dark and sombre aspect; for at the time of this wonderful appearance, neither stars nor moon were visible.—*London Weekly Paper*.



**STATISTICAL REPORT**  
OF THE  
**CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLANDS,**

FOR THE HALF-YEAR ENDING JUNE 1st, 1852.

CONFERENCE.	Branches.	Seventies.	High Priests.	Elders.	Priests.	Teachers.	Deacons.	Excommu- nicated.	Dead.	Emigrated.	Baptized.	Total.
<b>England.</b>												
1 Manchester .....	33	1	0	140	192	111	54	102	22	40	208	3048
2 London .....	35	1	0	159	121	98	67	92	15	31	373	2359
3 Birmingham .....	18	2	0	105	122	65	43	141	6	17	196	1957
4 South .....	29	1	0	49	84	75	46	79	10	12	116	1173
5 Liverpool .....	10	1	0	55	47	45	25	48	5	62	75	1056
6 Norwich .....	24	1	0	59	58	36	27	38	9	16	189	1003
7 Sheffield .....	21	1	0	42	75	42	24	77	6	11	74	963
8 Herefordshire .....	20	1	0	75	62	49	24					907
9 Nottinghamshire .....	16	0	0	46	44	41	23	50	3	0	105	905
10 Cheltenham .....	20	0	0	67	52	39	26	61	6	8	87	902
11 Bradford .....	19	0	0	59	70	48	19	35	6	22	88	874
12 Warwickshire .....	29	0	0	76	52	36	16	27	11	15	45	725
13 Preston .....	13	1	0	60	44	33	13	20	6	17	19	688
14 Worcestershire .....	17	0	0	41	36	21	14	53	4	22	52	647
15 Newcastle-on-Tyne .....	16	0	0	69	47	23	15	76	6	17	77	614
16 Southampton .....	15	0	0	24	30	22	10	37	6	3	121	611
17 Bedfordshire .....	17	1	0	45	41	24	20	81	3	11	49	686
18 Staffordshire .....	15	0	2	57	44	28	17	48	2	6	58	571
19 Reading .....	17	0	0	44	36	24	13	21	2	16	141	558
20 Kent .....	16	0	0	39	35	25	14	14	1	0	85	523
21 Lincolnshire .....	20	0	1	37	37	26	8	26	3	6	39	518
22 Derbyshire .....	14	1	0	34	34	23	10	39	5	4	71	423
23 Leicestershire .....	9	1	0	37	22	15	12	26	3	3	65	402
24 Hull .....	6	0	0	30	12	21	5	20	0	7	31	311
25 Essex .....	12	0	0	28	14	13	10	21	3	6	57	308
26 Cambridgeshire .....	11	0	0	20	29	17	10	14	1	8	56	296
27 Dorsetshire .....	6	0	0	9	14	9	11	20	1	0	28	256
28 Shropshire .....	9	0	0	30	16	9	8	31	3	3	21	248
29 Land's End .....	6	0	0	9	11	7	3	3	1	0	60	192
30 Carlisle .....	6	0	0	16	7	9	6	6	1	3	6	142
<b>Scotland.</b>												
31 Glasgow .....	30	1	0	118	83	111	37	149	7	52	146	2044
32 Edinburgh .....	20	0	0	53	46	40	15	36	6	18	25	703
33 Dundee .....	7	0	0	14	15	16	10	26	3	3	28	347
34 Glamorgan East .....	32	0	3	249	137	136	109	119	32	15	180	2385
35 Monmouthshire .....	20	0	0	90	36	44	32	42	2	7	78	747
36 Caermarthenshire .....	18	0	0	84	21	25	20	8	5	5	41	536
37 Glamorgan West .....	17	0	0	71	34	28	21	57	5	11	44	477
38 Brecknockshire .....	9	0	0	35	9	9	8	8	3	1	19	160
39 Pembrokeshire .....	11	0	0	28	9	17	5	11	1	0	22	160
40 Denbighshire .....	6	0	0	14	7	8	3	4	0	5	18	145
41 Cardiganshire .....	6	0	0	19	6	3	2	1	0	0	11	128
42 Flintshire .....	4	0	0	16	9	3	1	2	1	0	18	105
43 Merionethshire .....	6	0	0	20	5	2	1	4	0	2	3	78
44 Anglesea .....	6	0	0	13	9	4	1	0	0	0	0	77
45 Pembrokeshire North .....	4	0	0	13	3	4	2	2	0	0	9	73
46 Dyffryn Conway .....	3	0	0	9	2	3	2	4	0	0	3	54
47 Belfast .....	5	0	0	8	7	5	3	12	1	1	13	102
48 Dublin (Branch) .....	1	0	0	5	0	0	1	3	0	0	3	33
49 Londonderry (Branch) .....	1	0	0	3	3	1	0	0	0	0	1	27
50 Isle of Man .....	3	0	0	13	6	3	2	1	0	10	11	105
<b>Ireland.</b>												
<b>Total.</b>	<b>717</b>	<b>14</b>	<b>6</b>	<b>2405</b>	<b>1935</b>	<b>1516</b>	<b>867</b>	<b>1795</b>	<b>216</b>	<b>496</b>	<b>3265</b>	<b>32340</b>

\* Not having received a report for the present half-year from this Conference, the items given are from the previous half-year's.

NOTE.—In addition to having waited so long for some of the reports, we are sorry to say there is a serious error either in this table or the previous one. If the number of Excommunications, Emigrations, and Deaths during the past half-year, viz. 2507, be deducted from the former total, viz. 32894, there will remain 30387; to this number add the Baptisms during the past half-year, and the product will be 33652. This result shows our present given total to be 1312 less than it ought to be, admitting that the total of the former representation was correct. How is this accounted for? We wish to know.

PRESIDENCY OF THE CHURCH IN THE BRITISH ISLES.

*President,*  
Samuel W. Richards.

*Counsellor,*  
Levi Richards.

PRESIDENCY OF THE CHURCH IN WALES.

*President,*  
William S. Phillips.

*Counsellors,*  
John Davis, Thomas Pugh.

PRESIDENTS OF DISTRICTS.

<i>President.</i>	<i>District.</i>
C. H. Wheelock,	Manchester, Liverpool, and Preston Conferences.
Jacob Gates,	London, Reading, Kent, and Essex do.
Isaac C. Haight,	Birmingham, Cheltenham, South, Worcestershire, and Bedfordshire do.
A. M. Harmon,	Newcastle-on-Tyne, Hull, and Carlisle do.
Moses Clawson,	Lincolnshire, Bradford, Derbyshire, and Warwickshire do.
Robert Campbell,	Glasgow, Edinburgh, and Dundee do.

PRESIDENTS AND SECRETARIES OF CONFERENCES.

<i>President.</i>	<i>Secretary.</i>	<i>President.</i>	<i>Secretary.</i>
1 Jonathan Midgely,	James Johnson.	26 J. V. Long,	G. Bramwell.
2 James Marsden,	T. C. Armstrong.	27 Edward Frost,	Joseph Pring.
3 Abraham Marchant,	Charles Jones.	28 Charles Derry,	D. James, jun.
4 George Halliday,	Henry Fulstone.	29 W. G. Mills,	Samuel Francis.
5 A. F. McDonald,	John R. Winder.	30 A. M. Harmon,	
6 C. V. Spencer,	John Harris.	31 John Lyon,	Patrick Lynch.
7 John Albiston,		32 T. W. Brewerton,	Geo. P. Waugh.
8 Vincent Shurtleff,		33 J. Mc Naughtan,	James Mair.
9 Henry Savage,	John Wigley.	34 Thomas Pugh,	William Jones.
10 John Hyde, sen.,	William Clarke.	35 Thomas Giles,	G. W. Davies.
11 Robert Menzies,	Robert Menzies.	36 Abednego Jones,	Isaac Jones.
12 William Speakman,	Richard Tilt.	37 Robert Evans,	George Bywater.
13 J. W. Young,	John Foley.	38 John Roberts,	Thomas Morgan.
14 Matthew Rowan,	John Kelly.	39 John Price,	Daniel Williams.
15 William Mc. Ghie,	Robert Hazon.	40 John Parry,	H. C. Morris.
16 Richard Rostron,	Charles Kemish.	41 John Evans,	David John.
17 Job Smith,	James Pembroke.	42 William Parry,	William Parry.
18 James F. Bell,	J. O. Walker.	43 William Richards,	David Roberts.
19 Thomas Squires,	Henry Kendall.	44 William Simms,	David Needham.
20 John W. Lewis,	Stephen Hare.	45 Philip Sykes,	Thomas Evans.
21 John Carmichael,	Edward Weaver.	46 John Davis,	William Davis.
22 George Kendall,	John Bush.	47 Gilbert Clements,	Samuel Ferris.
23 John O. Angus,	Thomas Hanaŕd.	48 Edward Sutherland,	H. E. Bowring.
24 John T. Hardy,	A. S. Green.	49 R. G. Frazer,	Hugh Sheppard.
25 Martin Slack,	Stephen Forsdick.	50 John Kelly,	Thomas B. Bourne.

THE NAME OF JESUS.

(Selected.)

Hail ! glorious name, which he the God-man bore  
While erst on earth he dwelt in power and might,  
And, (contrast strange !) the garb of lowness wore;  
He, God, Creator, Lord of life and light,  
The Sun which rose to radiate the night  
Of moral darkness, never to descend  
Though time should be no more: the flight  
Of rolling years will but new lustre lend  
To that most holy name at which mankind shall bend.